

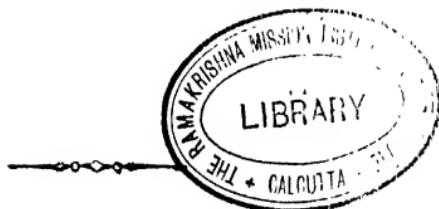
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EPISTLES  
OF  
Swami Vivekananda.

SIXTH SERIES



THE ADVAITA ASHRAMA,  
Mayavati, Almora.

1920

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## EPISTLES

( TRANSLATED FROM BENGALI )

1895.

My dear ——,

The books that S— sent have arrived. I forgot to mention this. Please inform him about it.

Let me write down something for you all :

1. Know partiality to be the chief cause of all evil. That is to say, if you show towards any more love than somebody else, rest assured, you will be sowing the seeds of future troubles.

2. If anybody comes to you to speak ill of any of his brothers, refuse to listen to him *in toto*. It is a great sin to listen even. In that lies the germ of future troubles.

3. Moreover, bear with everyone's shortcomings. Forgive offences by the million. And if you love all unselfishly, all will by degrees come to love one another. As soon as they fully understand that the interests of one depend upon those of others, everyone of them will give up jealousy. To do something conjointly is not in our very national character. Therefore you must try to inaugurate that spirit with the utmost care, and wait patiently.

To tell you the truth, I do not find among you any distinction of great or small: everyone has the capacity to manifest, in times of need, the highest energy. I see it. Look for instance how S— will remain always constant to his spot; his steadfastness is a great foundation-rock. How successfully K— and J— brought about the Town Hall meeting; it was indeed a momentous task! N— has done much work in Ceylon and elsewhere. How extensively has T— travelled and sown seeds of gigantic future works! Whenever I think of the wonderful renunciation of H—, about his steadiness of intellect and forbearance,—I get a new access of strength! In T—, G—, B—, S—, to mention a few, in every one of you there is tremendous energy. If you still entertain any doubt as to Sri Ramakrishna's being a jewel-expert, what then is the difference between you and a mad man! Behold hundreds of men and women of this country are beginning to worship our Lord as the greatest of all Avatars! Steady! Every great work is done slowly: \* \*

He is at the helm, what fear! You are all of infinite strength—how long does it take you to keep off petty jealousy, or egoistic ideas! The moment such propensity comes, resign yourselves to the Lord! Just make over your body and mind to His work, and all troubles will be at an end forever.

There will not be room enough, I see, in the house where you are at present living. A com-

modious building is needed. That is to say, you need not huddle together in one room. If possible, not more than two should live in the same room. There should be a big hall, where to keep the books.

Every morning there should be a little reading from the Scriptures, which K— and others may superintend by turns. In the evening there should be another class, with a little practice in meditation, and Sankirtanas etc. You may divide the work, and set apart one day for Yoga, a day for Bhakti, another for Juana and so forth. It will be excellent if you fix a routine like this, so that outside people also may join in the evening classes. And every Sunday, from ten in the morning up till night, there should be a continuous succession of classes and Sankirtanas etc. That is for the public. If you take the trouble to continue this kind of routine-work for some time, it will gradually make itself easy and smooth. There should be no smoking in that hall, for which another place must be set apart. If you can take the trouble to bring about this state of things by degrees, I shall think a great advance will be made.

What about a certain magazine that H— was trying to publish? If you can manage to start one, it will indeed be nice.

Yours affectionately,  
Vivekananda.

1895.

My dear —,

Just now I got your letter and was glad to go through it. No matter whether there is any work done in India or not, the real work lies here. I do not want anybody to come over now. On my return to India I shall train a few men, and after that there will be no danger for them in the West. Yes, it was of G—that I wrote. Give my special love and blessings to H—and others. Never take part in quarrels and disputes. Who on earth possesses the power to put the Raja of — down?—The Divine Mother is at his elbow! I have received K—'s letter too. It will be very good indeed if you can start a centre in Kashmir. Wherever you can, open a centre. \* \* Now I have laid the foundations firm here and in England, and nobody has the power to shake them. New York is in a commotion this year. Next year will come the turn of London. Even big giants will give way, who counts your pygmies! Gird up your loins and set yourselves to work! We must throw the world into convulsions with our triumphal shouts. This is but the beginning, my boy. Do you think there are *men* in our country, it is a Golgotha. There is some chance if you can impart education to the masses. Is there a greater strength than that of knowledge? Can you give them education? Name me the country where rich men ever helped anybody! In all countries it is the middle classes that do all great works. How long

will it take to raise the money? Where are the men? Are there any in our country? Our countrymen are boys, and we must treat them as such. \* \* There are some few religious and philosophical books left,—the remnants of the mansion that has been burnt down; take them with you, quick, and come over to this country. \* \*

Never fear! The Divine Mother is helping me! This year such work is going to be turned out, that you will be struck dumb to hear of it!

What fear! Whom to fear! Steel your hearts and set yourselves to work!

Yours affectionately,  
Vivekananda.

P. S. S—is talking of bringing out a Bengali magazine. Help it with all your might. It is not a bad idea. You must not throw cold water on anybody's project. Give up criticism altogether. Help all as long as you find they are doing all right, and in cases where they seem to be going wrong, show them their mistakes gently. It is criticising each other that is at the root of all mischief. That is the chief factor in breaking down organisations. \* \*

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U. S. A.  
11th April, 1895.

My dear —,

\* \* You write that you have recovered from your illness, but you must henceforth be very care-

ful. Late dinners, or unwholesome food, or living in a stinking place may bring on a relapse, and make it hard to escape the clutches of malaria. First of all you should hire a small garden-house,—you may get one for 30 or 40 rupees. Secondly, see that cooking and drinking water be filtered,—a bamboo filter of a big size will do. Water is the cause of all sorts of disease. It is not the clearness or dirtiness of water, but its being full of disease germs, that causes disease. Let the water be boiled and filtered. You must all pay attention to your health first. A cook, a servant, clean beds, and timely meals,—these are absolutely necessary. Please see that all these suggestions be carried out *in toto*. \* \* The success of your undertakings depends wholly upon your mutual love. There is no good in store so long as malice and jealousy and egotism will prevail. \* \* K—'s pamphlet is very well-written, and has no exaggerations. Know that talking ill of others in private is a sin. You must wholly avoid it. Many things may occur to the mind, but it gradually makes a mountain of a mole-hill if you try to express them. Everything is ended if you forgive and forget. It is a welcome news that Sri Ramakrishna's Festival was celebrated with great *eclat*. You must try so that there is a muster of hundred thousand people next year. Put your energies together to start a magazine. Shyness won't do any more. \* \* He who has infinite patience and infinite energy at his back, will alone succeed. You must pay special at-

tention to study. Do you understand? You must not huddle together too many fools. I shall be glad if you bring together a few real men. Why, I don't hear even a single one opening his lips. You distributed sweets in the Festival, and there was singing by some parties, mostly idlers. True, but I don't hear what spiritual food you have given. So long as that *nil admirari* attitude is not gone, you will not be able to do anything, and none of you will have courage. Bullies are always cowards.

Take up everyone with sympathy, whether he believes in Sri Ramakrishna or not. If anybody comes to you for vain dispute, politely withdraw yourselves. \* \* You must express your sympathy with people of all sects. When these cardinal virtues will be manifested in you, then only you will be able to work with great energy. Otherwise, mere taking the name of the Guru will not do. However, there is no doubt that this year's Festival has been a great success, and you deserve special thanks for it, but you must push forward, do you see? What is S— doing? Never shall you be able to know anything if you persist in pleading ignorance. \* \* We want something of a higher tone,—that will appeal to the intellect of the learned. It won't do merely to get up musical parties and all that. Not only will this Festival be his memorial but also the central union of an intense propaganda of his doctrines. \* \* All will come in good time. But at times I fret and stamp like a leashed hound. Onward and forward, my old

watchward. I am doing well. No use going back to India in a hurry. Summon all your energies and set yourselves to work, heart and soul; that will really be heroic.

Yours affectionately,

Vivekananda,

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U. S. A.

1895.

My dear —,

Yesterday I received a letter from you in which there was a smattering of news, but nothing in detail. I am much better now. Through the grace of the Lord I am proof against the severe cold of this year. Oh the terrible cold! But these people keep all down through scientific knowledge. Every house has its cellar underground, in which there is a big boiler whence steam is made to course day and night through every room. This keeps all the rooms warm, but it has one defect, that while it is summer indoors, it is 30 or 40 degrees below the freezing point outside! Most of the rich people of this country make for Europe during the winter, which is comparatively warm.

Now, let me give you some instructions. This letter is meant for you. Please go through these instructions once a day and act up to them. I have got S—'s letter—he is doing good work but now we want organisation. To him, T— and others

please give my special love and blessings. The reason why I give you these few instructions is that there is an organising power in you—the Lord has made this known to me,—but not yet fully developed. Through His blessings it will soon be. That you never lose your centre of gravity is an evidence of this, but it must be both intensive and extensive.

1. All the Shastras hold that the threefold misery that there is in this world, is not natural, hence it is removable.

2. In the Buddha Incarnation the Lord says that the root of the *ādhibhautika* misery, or misery arising from other terrestrial beings, is the formation of *classes* (*Jāti*); in other words, every form of class-distinction, whether based on birth, or acquirements, or wealth is at the bottom of this misery. In the Atman there is no distinction of sex, or *Varna*\* or *Ashrama*,† or anything of the kind, and as mud cannot be washed away by mud, it is likewise impossible to bring about oneness by means of separative ideas.

3. In the Krishna Incarnation He says that the root of all sorts of misery is *Avidya* (Nescience) and that selfless work purifies the mind. But "किं कर्म किमकर्मेति" &c.—"Even sages are be-

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\* The four principal castes, viz. Brâhmaṇa, Kshatriya, Vaishya and Sudra.

† The four orders of life, viz. Brâhmacharya, Gârhasthya, Vânaprastha and Sannyasa.

wildered to decide what is work and what is no-work." (Gita)

4. Only that kind of work which develops our spirituality is work. Whatever fosters materiality is no-work.

5. Therefore work and no-work must be regulated by a person's aptitude, his country, and his age.

6. Works such as sacrifices were suited to the olden times, but are not for the modern times.

7. From the date that the Ramakrishna Incarnation was born, has sprung the Satya Yuga (Golden Age). \* \*

8. In this Incarnation atheistic ideas, \* \* will be destroyed by the sword of Jnanam (knowledge), and the whole world will be unified by means of Bhakti (Devotion) and Prema (Divine Love). Moreover, in this Incarnation, *Rajas*, or the desire for name and fame etc. is altogether absent. In other words, blessed is he who acts up to His teachings; whether he accepts Him or not, does not matter.

9. The founders of different sects, in the ancient or modern times, have not been in the wrong. They have done well, but they must do better. Well—better—best.

10. Therefore we must take all up where they are, that is, we must lead them on to higher and higher ideals, without upsetting their own chosen attitude. As to social conditions, those that prevail now are good, but they shall be better—best.

11. There is no chance for the welfare of the

world unless the condition of women is improved. It is not possible for a bird to fly on only one wing.

12. Hence, in the Ramakrishna Incarnation, the acceptance of a woman as the Guru, hence His practising in the woman's garb and attitude,\* hence too His preaching the Motherhood of women, as representations of the Divine Mother.

13. Hence it is that my first endeavour is to start a Math for women. This Math shall be the origin of Gargis and Maitreyis, and women of even higher attainments than these. \* \*

14. No great work can be achieved by humbug. It is through Love, a passion for Truth, and tremendous energy, that all undertakings are accomplished. तत्कुरु पौरुषम्—“Therefore, manifest your manhood.”

15. There is no need for quarrel or dispute with anybody. Give your message and leave others to their own thoughts. “सत्यमेव ज्ञाते नामृतम्”—“Truth alone triumphs, not falsehood.” तदा कि विवादेन—“Why then fight?”

\* \* \* Combine seriousness with childlike naïvété. Live in harmony with all. Give up all idea of egoism, and entertain no sectarian views. Useless wrangling is a great sin.

\* \* \* From S—'s letter I came to know that N— Ghosh has compared me with Jesus Christ,

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\* For some time Sri Ramakrishna dressed himself as a woman and practised Sadhana conceiving himself as a woman, to get rid of the sex-idea.

and the like. That kind of thing may "pass muster" in our country, but if you send them here in print, there is a chance of my being insulted! I mean, I do not like to hamper anybody's freedom of thought,—am I a Missionary? If K— has not sent those papers to this country, tell him not to do it. Only the Address will do, I do not want the proceedings. Now many respectable ladies and gentlemen of this country hold me in reverence. The missionaries and others of that ilk have tried their utmost to put me down but finding it useless, have now become quiet. Every undertaking must pass through a lot of obstacles. Truth triumphs if only one pursues a peaceful course. I have no need to reply to what a Mr. H— has spoken against me. In the first place, it is unnecessary, and secondly, I shall be bringing myself down to the level of people of Mr. H—'s type. Are you mad? Shall I fight from here with one Mr. H—? Through the Lord's grace, people who are far above Mr. H— in rank listen to me with veneration. Please do not send any more papers. Let all that go on in India, it will do no harm. For the Lord's work at one time there was need for that kind of newspaper blazoning. When that is done, there is no more need for it. \* \* It is one of the attendant evils of name and fame that you can't have anything private. \* \* Before you begin any undertaking, pray to Sri Ramakrishna and He will show you the right way. We want a big plot of land to begin with, then building and all will come.

Slowly our Math is going to raise itself, don't worry about it. \* \*

K— and all others have done good work. Give my love and best wishes to all. Work in unison with the people of Madras, and let someone or other amongst you go there at intervals. Give up for ever the desire for name and fame and power. While I am on earth, Sri Ramakrishna is working through me. So long as you believe in this, there is no danger of any evil for you.

The "Ramakrishna Punthi" (Life of Sri Ramakrishna in Bengali verse) that A— has sent is very good, but there is no glorification of the *Shakti* at the opening, which is a great defect. Tell him to remedy it in the second edition. Always bear this in mind that we are now standing before the gaze of the world, and that people are watching everyone of our actions and utterances. Remember this and work.

\* \* Be on the lookout for a site for our Math. \* \* If it be at some little distance from Calcutta, no harm. Wherever we shall build our Math, there we shall have a stir made. Very glad to learn about M— Chakravarty. The Andes have turned into the holy Gaya, I see! Where is he? Please give him, Sj. Bejoy Goswami and our friends my cordial greetings. \* \* To beat an opponent one needs sword and buckle, so carefully learn English and Sanskrit. K—'s English is getting nicer everyday, while that of S— is deteriorating. Tell S— to give up the flowery style.

It is extremely difficult to write a flowery style in a foreign tongue. Please convey to him a hundred thousand bravos from me ! There's a hero indeed. \* \* Well done, all of you ! Bravo lads ! The beginning is excellent. Go on in that way. If the adder of jealousy does not come in, there is no fear ! मातृः—“Cheer up !” “मद्भक्तानाम् ये भक्ताः स्ते मे भक्तात्मा नता !”—“Those who serve My devotees are My best devotees.” Have all of you a little grave bearing. I am not writing any book on Hinduism at present. But I am jotting down my thoughts. Every religion is an expression, a language to express the same truth, and we must speak to each in his own language. That S— has grasped this, is all right. It will be time enough to look to Hinduism later on. Do you think people in this country would be much attracted if I talk of Hinduism ?—The very name of narrowness in ideas will scare them away ! The real thing is—the Religion taught by Sri Ramakrishna, let the Hindus call it Hinduism,—and others call it in their own way. Only you must proceed slowly—शनैः पश्यः—“One must make journeys slowly.” Give my blessings to D— the new recruit. I have very little time to write, always lecture, lecture, lecture. Purity, Patience, Perseverance. \* \*. You must ask those numerous people who are now paying heed to Sri Ramakrishna's teachings, to help you pecuniarily to a certain extent. How can the Math be maintained unless they help you ? You must not be shy of making this plan to all. \* \*

There is no gain in my hastening return from this country. In the first place, a little sound made here will resound there a great deal. Then, the people of this country are immensely rich and are bold enough to pay. While the people of our country have neither money nor the least bit of boldness.

You will know everything by degrees. Was Sri Ramakrishna the Saviour of India merely? It is this narrow idea that has brought about India's ruin, and her welfare is an impossibility so long as this is not rooted out. Had I the money I would send each one of you to travel all over the world. No great idea can have a place in the heart unless one steps out of his little corner. It will be verified in time. Every great achievement is done slowly. Such is the Lord's will. \* \*

Why didn't any of you write about D— and H—? I shall be glad to know if you watch their whereabouts. That S— is feeling miserable is because his mind is not yet pure like the water of the Ganges. It is not yet selfless, but will be in time. He will have no misery if he can give up the little crookedness and be straightforward. My special loving greetings to R— and H—. Take great care of them. \* \* Never forget that R— was the special object of Sri Ramakrishna's love. Let nothing daunt you, who on earth has the power to snub us so long as the Lord favours us? Even if you are at your last breath, be not afraid. Work on with the intrepidity of a lion, but at the

sametime with the tenderness of a flower. Let this year's Sri Ramakrishna Festival be celebrated in great pomp. Let the feeding be quite ordinary—the Prasâda being distributed offhand in earthen plates among the assembled. That will do. There should be readings from Sri Ramakrishna's Life. Place books like the Vedas and the Vedânta together and perform Arati before them. \* \* \* Avoid issuing invitation cards of the old style. "आमन्बये भवन्तं साशीर्वदं भगवतोरामकृष्णस्य वह्मानपुरःसरक्षा" "With Bhagavan Sri Ramakrishna's blessings and our great esteem we have the pleasure to invite you."—Write some such line, and then write that to defray the expenses of Sri Ramakrishna's Birthday Festival and those of the maintenance of the Math, we want his assistance. That if he likes he may kindly send the money to such and such, at such and such address, and so on. Also add a page in English. The term "Lord Ramakrishna" has no meaning. You must give it up. Write 'Bhagavan' in English characters, and add a line or two in English :

(Heading) The Anniversary of Bhagavan Sri Ramakrishna.

Sir, we have great pleasure in inviting you to join us in celebrating the —th anniversary of Bhagavan Ramakrishna Paramahamsa. For the celebration of this great occasion and for the maintenance of the Alambazar Math funds are absolutely necessary. If you think that the cause is worthy of your sympathy we shall be very grateful to

receive your contribution to the great work.

Yours obediently

(Date) (Place)

(Name)

If you get enough money, spend only a little of it and keep the surplus as a reserve fund to defray your expenses. On the plea of offering the food to the Lord, do not make everybody wait till he is sick, to have a stale and unsavoury dinner. Have two filters made and use that filtered water for both cooking and drinking purposes. Boil the water before filtering. If you do this, you will never more hear of malaria. Keep a strict eye on everybody's health. If you can give up lying on the floor,—in other words, if you can get the money to do it, it will be excellent indeed. Dirty clothes are the chief cause of diseases. \* \* About the offering, let me tell you that only a little Pâyasânnam (milk-rice, with sugar) will do. He used to love that alone. It is true that the worship-room is a help to many, but it is no use indulging in *Râjasika* and *Tâmasika* food. Let the ceremonials give place to a certain extent to a little study of the Gita or the Upanishads or other sacred books. What I mean is this,—let there be as little materialism as possible, with the maximum of spirituality. \* \* Did Sri Ramakrishna come for this or that particular individual, or for the world at large? If the latter, then you must present him in such a light that the whole world may understand him. *You must not identify yourselves with any life of him written by anybody,*

*nor give your sanction to any.* There is no danger so long as they do no come out associated with our name. \* \* "Say yea, yea, to all and stick to your own."

\* \* A thousand thanks to M— for his kindly helping us. He is a very liberal-hearted man. \* \* About, —, he will attain the highest good by doing his bit of work attentively, that is, by simply serving Sri Ramakrishna's children. \* \* T— is doing very good work. Bravo! Well done! That is what we want. Let me see all of you shoot like so many meteors! What is G— doing? Some Zeminders in Rajputana respect him. Tell him to get some money from them as *Bhiksha*, then he is a man. \* \*

Just now I read A—'s book. Give him a hundred thousand hearty embraces from me. Through his pen Sri Ramakrishna is manifesting himself. Blessed is A—! Let him recite that *Punthi* before all. He must recite it before all in the Festival. If the work be too large, let him read extracts of it. Well, I do not find a single irrelevant word in it. I cannot tell in words the joy I have experienced by reading his book. Try all of you to give the book an extensive sale. Then ask A— to go from village to village to preach. Well done A—! He is doing his work. Go from village to village and proclaim to all Sri Ramakrishna's teachings, can there be a more blessed lot than this? I tell you, A—'s book and A— himself must electrify the masses. Dear, dear, A—,

I bless you with all my heart, my dear brother. May the Lord sit in your tongue! Go and spread his teachings from door to door. There is no need whatever of your becoming a Sannyasin. \* \* A— is the future apostle for the masses of Bengal. Take great care of A—, his faith and devotion have borne fruit.

Ask A— to write these few points in the third section of his book, "the Propagation of the Faith."

1. Whatever the Vedas, the Vedanta, and all other Incarnations have done in the past, Sri Ramakrishna lived to practise in the course of a single life.

2. One cannot understand the Vedas, the Vedanta, the Incarnations and such like things without understanding his life. For, he was the explanation.

3. From the very date that he was born, has sprung the Satya-yuga (Golden Age). Henceforth there is an end to all sorts of distinctions, and everyone down to the Chandala will be sharers in the Divine Love. The distinction between man and woman, between the rich and the poor, the literate and the illiterate, Brahmans and Chandalas, —he lived to root out all. And he was the harbinger of Peace—the separation between Hindus and Mohammedans, between Hindus and Christians, all are now things of the past. That fight about distinctions that there was, belonged to another era. In this Satya-yuga the tidal waves of Sri Ramakrishna's Love has unified all.

Tell him to expand these ideas and write them in his own style.

Whoever—man or woman—will worship Sri Ramakrishna, be he or she ever so low, will be then and there converted into the very highest. Another thing, the Motherhood of God is prominent in this Incarnation. He used to dress himself as a woman,—he was, as it were, our Mother,—and we must likewise look upon all women as the reflections of the Mother. In India there are two great evils. Trampling on the women, and grinding the poor through caste restrictions. He was the Saviour of women, Saviour of the masses, Saviour of all, high and low. And let A— introduce his worship in every home—Brahman or Chandála, man or woman,—everyone has the right to worship him. Whoever will worship him only with devotion, shall be blessed for ever.

Tell him to write in this strain. Never mind for anything—the Lord will be at his side

Yours affectionately,  
Vivekananda.

P. S. \* \* Ask S— to send me a copy each of the Narada and Sandilya-Sutras, and one of the Yogavasistha, that has been translated in Calcutta. I want the English translation of the last, not a Bengali edition. \* \*

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C/o E. T. Sturdy Esq..  
Reading, Caversham,  
England.  
1895.

Dear —,

Glad to receive your letters. There are two, defects in the letters which you all write, specially in yours. The first is that very few of the important points I ask are answered. Secondly there is unusual delay in replying. \* \* I have to work day and night, and am always whirling from place to place besides. \* \* These are countries where the people are most luxurious, fashionable folk, and nobody would touch a man who has but a speck of dirt on his body. \* \* I hoped that somebody would come while I was still here, but as yet nothing has been settled I see. \* \* Business is business, that is, you must do everything promptly, delay and shuffling won't do. By the end of next week I shall go to America, so there is no chance of my meeting him who is coming. \* \* These are countries of gigantic scholars. Is it a fun to make disciples of such people? You are but children and talk like children. Only this much is needed that there should be someone to teach a little Sanskrit, or translate a bit in my absence, that's all. Why not let G— visit these lands? It is a good idea. It will cost him but 3000 rupees to visit England and America, and go back. The more people come to these countries, the better. But then it tingles my

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nerves to look at those who don hats and pose as *Sahibs*!

Black as chimney sweeps, and calling themselves Europeans! Why not wear one's country-dress, as befits gentlemen?—Instead of that, to add to that frightfulness of appearance! Good heavens! \* \* Here, as in our country, one has to spend from his own pocket to give lectures, but one can make good the expenses if he lives long enough and makes a reputation. Another thing, my incessant lecturing tours are making my constitution very nervous, causing insomnia and other troubles. Over and above that, I have to work single-handed. It is no use depending on my countrymen. No one (in Bengal) has hitherto helped me with a penny, nor has a single soul stepped forward to my assistance. Everybody in this world seeks help, and the more you help him, the more he wants. And if you can do no further, he will call you a cheat. \* \* I love — and trust him. \* \* He will be free from disease through the Lord's grace. I take all his responsibility. \* \*

Yours affectionately

Vivekananda.

C/o E. T. Sturdy Esq.,  
High View, Caversham,  
Reading England,  
1895.

\* \* I am in receipt of —'s letter to-day. I am sorry to hear that — has suffered from gravel. Most probably it was due to indigestion. —'s debts have been cleared, now ask him to join the monastic order. The worldly-wise instinct is most difficult to root out. \* \* Let him come and work in the Math. One is apt to imbibe a lot of mischievous ideas by concerning oneself too long in worldly affairs. If he refuses to take the monastic vow, please tell him to clear out. I don't want amphibious types of men who will be half monks and half householders. \* \* — has coined a *Lord* Ramakrishna Paramahamsa, I see. What does he mean? English Lord, or Duke? Tell R—, let people say whatever they will,—“Men (who wrongly criticise) are to be treated as worms!” as Sri Ramakrishna used to say. Let there be no disparity between what you profess and what you do, also eschew the very name of Jesuitism. Was I ever an orthodox, Pauranika Hindu, an adherent of social usages? I do not pose as one. You will not have to say things that will be *pleasant* to any section of people. You must not so much as notice what the — say for or against us \* \* They could not do a penny-worth of service to him whose birth has sanctified their country where the primary laws of health and

sanitation are trampled, and yet they would talk big! What matters it, my brother, that such men have got to say! \* \* It is for you to go on doing your own work. Why look up to men for approbation, look up to God! I hope S— will be able to teach them the Gita and the Upanishads and their commentaries somehow, with the help of the Dictionary?—Or, is it an empty Vairagya that you have? The days of such Vairagya are gone! It is not for everyone, my boy, to become Ramakrishna Paramahamsa! I hope S— has started by this time. Please send a copy of the Panchadasi, a copy of the Gita (with as many commentaries as possible), a copy each of the Narada and Sandilya Suttras (published from Benares), a translation (good not worthless) of the Panchadasi, if it is available, translation by Kalibar Vedantavagish of Sankara's commentary. And if there be any translation Bengali, or English (by Srish Basu of Allahabad), of Panini's Sutras, or the Kásiká Vritti, or the Phani Bhàshya, please send a copy of each. \* \* Now, just tell your —s to send me a copy of the Vachaspatya Dictionary, and that will be a good test for those tall-talking people. In England religious movements make very slow progress. These people here are either bigots or atheists. And the former again have only a bit of formal religion. They say 'Patriotism is our religion.' That is all.

Send the books to America, c/o Miss Mary Philips, 19, W. 38th Street, New York, U. S.

America. That is my American address. By the end of November I shall go to America. So send my books etc. there. If S— has started immediately on your receipt of my letter, then only I may meet him, otherwise not. Business is business, no child's play. Mr. S— will see him in and accommodate him. This time I have come to England just to probe a little. Next summer I shall try to make some stir. The winter after that, I shall go to India. \* \* Correspond regularly with those who are interested in us, so as to keep up their interest. Try to open centres in places all over Bengal. \* \* This much for the present. In my next I shall give you more details. Mr. S— is a very nice gentleman, a staunch Vedantist, and understands a smattering of Sanskrit. It is with a good deal of labour that you can do a little bit of work in these countries; a sheer uphill task, with cold and rain into the bargain. Moreover, here you must support yourself and do your labour of love. Englishmen won't spend a penny on lectures or things of that sort. If they do come to listen to you, well, thank your stars.—as is the case in our country. Besides the common people here do not even know of me now. In addition to all this, they will give you a wide berth if you preach God and such like things to them. They think this must be another clergyman! Well, you just patiently do one thing,—set about collecting every thing that books beginning with the Rigveda down to the most insignificant of Puranas and Tantras, have got to say about crea-

tion and annihilation of the universe, about race, heaven and hell, the soul, consciousness and intellect etc., the sense-organs, Mukti, transmigration and such like things. No child's play would do, I want real scholarly work. The most important thing is to collect the materials. My love to you all.

Yours affectionately,

Vivekananda.

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1895.

\* \* Your suggestion to me to go back to India is no doubt right, but a seed has been sown in this country, and there is the possibility of its being nipped in the bud if I go away all on a sudden. Hence I have to wait sometime. Moreover it will be possible to manage everything nicely from here. Everybody requests me to return to India. It is all right, but don't you see it is not wise to depend upon others. A wise man should stand firm on his own legs and act. Everything will come about, slowly. For the present don't forget to be on the look out for a site. We want a big plot,—of about ten to twenty thousand rupees,—it must be right on the Ganges. Though my capital is small, I am exceedingly bold. Have an eye on securing the land. At present we shall have to work three centres, one in New York, another in Calcutta

and a third in Madras. Then, by degrees, as the Lord will arrange. \* \* You must keep a strict eye on health, let everything else be subordinated to that. \* \* \*

— is eager for travel, well, it is good, but these are very expensive countries; a preacher needs here at least a thousand rupees a month. But — has boldness, and it is God who provides everything. Quite true, but he must have to improve his English a little. The thing is, one must have to snatch his bread from the jaws of the missionary scholars. That is, one must snub these people by dint of learning, or he will be blown off at a puff. They understand neither Sadhus nor your Sannyasins, nor the spirit of renunciation. What they do understand is the vastness of learning, the display of eloquence and tremendous activity. Over and above that, the whole country will be searching for flaws, the clergy will day and night try to snub you, through force or guile. You must get rid of these obstructions to preach your doctrines. Through the mercy of the Divine Mother everything is possible. But in my opinion if — goes on starting some societies in the Punjab and Madras, and you become organised, it will be the best thing. It is indeed a great thing to discover a new path, but it is as difficult a task to cleanse that path and make it spacious and nice. If you live for some time in places where I have sown the seeds of our Master's ideals, and succeed in developing the seeds into plants,

you will be doing much greater work than I did. What will they who cannot manage some ready-made thing do with regard to things that are yet to come? If you cannot add a little salt to a dish almost done, how am I to believe that you will collect all the ingredients? Let —, as an alternative, start an Himalayan Math at Almora, and have a library there, so that we may spend some of our spare time in a cool place, and practise spiritual exercises. However, I have nothing to say against any particular course which any one may be led to adopt; on the contrary, god-speed—  
शिवारः सन्तु वन्यानः—“May your journey be prosperous.” Tell him to wait a bit. What’s the good of being in a hurry? You shall all travel the whole world,—courage! — has a great capacity for work within him. Hence I expect much of him.  
\* \* You remember, I suppose, how after Sri Ramakrishna’s passing away, all forsook us as so many worthless, ragged boys. Only people like — were our friends at that hour of need. And we shall never be able to repay our debts to them.  
\* \* Tell — in private that he has nothing to fear, that those who are protected by the Lord must be above fear. I am a puny man, but the glories of the Lord are infinite. मामैः मामैः—discard fear. Let not your faith be shaken. \* \* Has danger any power over one whom the Lord has taken into His fold?

Ever yours  
Vivekananda.

4th October, '95.  
C/o E. T. Sturdy Esq.  
High View, Caversham, Reading.

My dear —

You know that I am now in England. I shall stay here for about a month and go back to America. Next summer I shall again come to England. At present there is not much prospect in England, but the Lord is omnipotent. Let us wait and see. \* \*

It is impossible for — to come now. The thing is, the money belongs to Mr. Sturdy, and we must have the kind of man he likes. Mr. Sturdy has taken initiation from me, and is a very enterprising and good man.

In the first place, we want a man who has a thorough mastery of English and Sanskrit. It is true that — will be able to pick up English soon should he come here, but I am as yet unable to bring men here to learn. We want them, first, who will be able to teach. In the second place, I trust those that will not desert me in prosperity and adversity alike. \* \* The most trustworthy men are needed, then, after the foundation is laid, let him who will come and make a noise, there is no fear. — gave no proof of wisdom in being carried away by a hubbub and joining the party of those charlatans. Sir, granted that Ramakrishna Paramahamsa was a sham, granted that it has been a very serious mistake, indeed, to take refuge in him, but what is the way out now? What if one

life is spent in vain, but shall a *man* eat his own words? Can there be such a thing as having a dozen husbands? Any of you may join any party you like, I have no objection, no, not in the least, but travelling this world over, I find that save and except his circle alone, everywhere else thought and act are at variance. In those that belong to him, I have the utmost love, the utmost confidence. I have no help in the matter. Call me one-sided if you will, but there you have my *bonafide* avowal. If but a thorn pricks the foot of one who has surrendered oneself to Sri Ramakrishna, it makes my bones ache, all others I love. You will find very few men so unsectarian as I am, but you must excuse me I have that bit of bigotry. \* \* If I do not appeal to his name, whose else shall I? It will be time enough to seek for a big Guru in our next birth, but in this, it is that unlearned Bráhman who has bought this body of mine forever. 24 G 82

I give you a bit of my mind, don't be angry, pray. I am your slave so long as you are his, — step a hair's breadth outside that and you and I are on a par. All the sects and societies that you see, the whole host of them, inside the country or out, he has already swallowed them all, my brother. "मैंने ये सभी निहत्ताः पूर्वमेव लिमिसमार्थं भवति सम्बसात्पित्"! [These have verily been killed by Myself long ago, be only the instrument, O Arjuna.] To-day or to-morrow they will be merged in your own body. O man of little faith! Through his grace

“ब्रह्माण्डं गोप्यदायते” [ The whole universe becomes a foot-mark of the cow. ] Be not traitors, that is a sin past atonement. Name, fame, good deeds, वृत्तुहोषि, वत्तपत्यसि, यदशनासि &c. [ Whatever sacrifices you perform, whatever penances you undergo, whatever you eat, ]—surrender everything to his feet. What on earth do we want? He has given us refuge, what more do we want? Bhakti is verily its own reward—what else is needed? My brother, he who made men of us by feeding and clothing and imparting wisdom and knowledge, who opened the eyes of our self, whom night and day we found the living God,—must we be traitors to him!!! And you forget the mercy of such a Lord! The lives of Buddha and Krishna and Jesus are matters of ancient history, and doubts are entertained about their historicity, and you inspite of seeing the greatness of Sri Ramakrishna's life in flesh and blood sometimes lose your head! Fie upon you! I have nothing to say. His likeness is being worshipped in and out of your country, by godless and heartless men, and you are stranded at times on disbelief!! In a breath he will create for himself hundreds of thousands of such as you are. Blessed is your birth, blessed your lineage, and blessed your country that you were allowed to take the dust off his feet. Well, I can't help. He is protecting us, forsooth,—I see it before my eyes. Insane that you are, is it through my own strength that beauty like fairies, hundreds of thousands of rupees, lose their attraction and appear

as nothing to me? Or, is it he who is protecting me? He who has no faith in him and—no reverence for him, will be a down-right loser, I tell you plain.

\* \* H— has written about his troubled circumstances, and says he will be dislodged from his home soon. He has asked for some lectures, but I have none at present, but have still some money left in my purse which I shall send him. So he need not be afraid. I could send him by return of post, but I suspect that my money mis-carried, therefore I postpone it. Secondly, I know, besides, of no address to send it to. I see the Madrasis have failed to start the paper. Practical wisdom is altogether wanting in the Hindu nation, I see. Whenever you promise to do any work, you must do it exactly at the appointed time, or people lose their faith in you. Money matters require a speedy reply. \* \* If —— be willing, tell him to be my Calcutta agent, for I have an implicit faith in him and he understands a good deal of these things, it is not for a childish and noisy rabble to do it. Tell him to fix upon a centre, an address that will not change every hour and to which I shall direct all my Calcutta correspondences.....Business is business. \* \*

Yours &c.

/Vivekananda.

New York,  
The 14th April, 1896.

Dear —,

Glad to hear everything in your letter. I have got news that S— arrived safe. I am in receipt of your letter and the copy of the Indian Mirror. Your contribution is good, go on writing regularly. It is very easy to search for faults, but the characteristic of a saint lies in looking for merits,—never forget this..... You need a little business faculty..... Now what you want is organisation—that requires strict obedience and division of labour. I shall write out everything in every particular from England for which I start to-morrow. I am determined to make you decent workers thoroughly organised. \* \*

The term "Friend" can be used with all. In the English language you have not that sort of cringing politeness common in Bengali, and such Bengali terms done into English become ridiculous. That Ramakrishna Paramahamsa was God—and all that sort of thing, has no go in countries like this. — has a tendency to put that stuff down everybody's throat, but that will make our movement a little sect. You keep separate from such attempts; at the same time if people worship him as God, no harm. Neither encourage nor discourage. The masses will always have the *person*, the higher ones, the *principle*. We want both. But principles are, universal, *not* persons. Therefore stick to the principles he taught, let

people think whatever they like of his person.....  
True to all quarrels and jealousies and BIGOTRY!  
These will spoil everything. "The first should  
be last."....."मद्भूतानाम्ब्र ये भक्तास्ते मे भक्तमा मताः" —  
"Those who are the devotees of My devotees are  
My best devotees."

Yours affectionately,

Vivekananda.

---

C/o E. T. Sturdy Esqr.,  
High View,  
Caversham, Reading,  
1896.

Dear—,

\* \* This City of London is a sea of human  
heads,—ten or fifteen Calcuttas put together. One  
is apt to be lost in the mazes unless he arranges  
for somebody to meet him on arrival. \* \*  
However, let K— start at once. If he be late in  
starting like S—, better let no one come. It won't  
do to loiter and procrastinate like that. It is a  
task that requires the height of Rajas (activity):  
.....Our whole country is steeped in Tamas, and  
nothing but that. We want Rajas first, and Sattva  
will come afterwards,—a thing far, far removed.

Yours affectionately,

Vivekananda.

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Jan., 1896.

\* \* \* \*

Your idea of the paper is very good indeed. Apply yourself to it heart and soul. \* \* Never mind for money. \* \* There are many to preach Christianity and Mahomedanism—you just go through the preaching of your own country's religion. But then if you can get hold of a Mahomedan who is versed in Arabic, and have old Arabic books translated, it will be a good plan. There is much of Indian History in the Persian language. If you can have them translated bit by bit, it will be a good regular item. We want quite a number of writers, then there is the difficult task of getting subscribers. The way out is this: You lead a wandering life; wherever you find Bengali language spoken, thrust the paper on whomsoever you can lay your hands on. Enlist them by vehemence!—they would always turn tail the moment they have to spend something. Never mind anything! Push it on! Begin to contribute articles, all of you who can. It won't do merely to sit idle. You have done a heroic deed! Bravo! Those who falter and vacillate will lag behind and you will jump straight on to the top of all! Those that are working for their own salvation will neither have their own nor that of others. Let the commotion that you make be such as to resound to the world's end. There are people who are ready to pick holes in everything, but when it

comes to the question of work, not a scent of them can be had! To work!—as far as in you lies! Then I shall go to India and move the whole country. What fear! “Even a snake loses its venom if it is insisted that it has none.” These people will go on the negative track till they are actually reduced to nothing! \* \*

G— has done right heroic work! Well done! K— has joined him in work—thrice well done !! Let one go to Madras, and another to Bombay, let the world shake in its hinges! O the grief! If I could get two or three like me, I could have left the world convulsed. As it is, I have to proceed gently. Move the world to its foundations! Send one to China, another to Japan! What will the poor householders do, with their little bits of life? It is for the Sannyasins, Shiva’s demons, to rend the skies with their shouts of “हर हर शम्भो”!

Yours affectionately,

Vivekananda.

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C/o E. T. Sturdy Esq.,  
High View, Caversham,  
Reading, England.  
1896.

\* \* \* \*

Can anything be done unless everybody exerts himself to his utmost? उच्चोगिनं पुरुषसिद्धुवैति नस्मीः &c.—“It is the man of action, the lion-heart that

the Goddess of wealth resorts to. No need of looking behind, FORWARD! We want infinite energy, infinite zeal, infinite courage and infinite patience, then only will great things be achieved.

\* \* \* \*

Yours affectionately,  
Vivekananda.

228 W. 39,

New York,

The 24th Jan., 1896.

Dear—,

\* \* \* \*

I am very sorry to hear that your health is not yet all right. Can you go to a very cold climate, where there is plenty of snow-fall in the winter, Darjeeling, for instance?—The severity of the cold will set your stomach right, as it has done in my case. And can you give up altogether the habit of using ghee and spices?

Butter digests more quickly than ghee. \* \*

Three months more and I go to England, to try once more to make some stir; the following winter to India and after that, it depends on the Lord.

Put forth all nerve for the magazine that T—is wanting to publish. Ask S—to look to it. One thing, neither K— nor anybody also has any need of coming to England at present. I shall train

them first when I go to India, and then they may go wherever they please.

We would do nothing ourselves and would scoff at others who try to do something,—this is the bane that has brought about our downfall as a nation. Want of sympathy and lack of energy are at the root of all misery, and you must therefore give these two up. Who but the Lord knows what potentialities there are in particular individuals,—let all have opportunities, and leave the rest to the Lord. It is indeed very difficult to have an equal love for all, but without it there is no Mukti.

Yours affectionately,  
Vivekananda.

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Boston,  
March 2. 1896.

\* \* On perusal of your letter on Tibet, I came to lose all regard for your commonsense. In the first place, it is nonsense to say that Notovitch's book is genuine. Did you see any original copy, or bring it to India? Secondly, you say you saw in the Kailas Math the portrait of Jesus and the Samaritan Woman. How do you know that it was Jesus's portrait, and not that of a man in the street? Even taking it for granted, how do you know that it was not put up in the said

Math by someone who was a Christian? And your opinions on the Tibetans too are unsound; you did not certainly see the heart of Tibet, but only a fringe of the *trade route*. In places like those only the dregs of a nation are to be met. If on seeing the Chinabazar and Barabazar quarters of Calcutta, anybody called every Bengali a liar, would that be correct?

\* \* \* What you need is only obedience. \* \*

Yours affectionately,

Vivekananda.

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London,  
63, St. George's Road, S.W.  
24th June, 1896.

Dear —,

\* \* — wants all the sayings of Sri Ramakrishna classified, that is, all on Karma in one place, on Vaishnavism in another place, so on Bhakti, Jnana etc., etc. You must undertake to do this forthwith..... We must take care to present only the universal aspect of his teachings. \* \*

S— starts for America to-morrow. The work here is coming to a head. We have already got funds to start a London Centre. Next month I go to Switzerland to pass a month or two there, then I shall return to London. What will be the good of my going home,—this London is the hub of the world. The heart of India is here. How

can I leave without laying a sure foundation here? Nonsense! For the present, I shall have A— here, tell him to be ready. \* \*

We want great spirit, tremendous energy and boundless enthusiasm, no womanishness will do. Try to go on exactly as I wrote you to, in my last. We want organisation. Organisation is power, and the secret of that is obedience.

Yours affectionately,  
Vivekananda.

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High View, Caversham,  
Reading,  
3rd July. 1896.

Dear—,

Send A— to England as soon as you get this letter.....He will have to bring some books for me. I have only got Rigveda-Samhita. Ask him to bring the Yajurveda, Sâmaveda, Atharva-Samhita, as many of the Brahmanas as he can get, beginning with the Satapatha, some of the Sutras, and Yaska's Nirukta. \* \*

Let there be no delay as in S—'s case, but let A— come at once. S— has gone to America, as he had no work to do here. That is to say, he came here ~~several~~ months too late, when I was here. \* \*

Yours affectionately,  
Vivekananda.

Lake Lucerne, Switzerland.  
23rd August, 1896.

My dear—,

To-day I received a letter from R—, in which he writes that many public women attend the Sri Ramakrishna Anniversary Festival at Dakshineswar, which makes many less inclined to go there. Moreover, in his opinion, one day should be appointed for men and another for women. My decision on the point is this—

1. If public women are not allowed to go to such a great place of pilgrimage as Dakshineswar where else shall they go to? It is for the sinful that the Lord manifests Himself specially, not so much for the virtuous.

2. Let distinctions of sex, caste, wealth, learning and the whole host of them which are so many gateways to hell, be confined to the world alone. If such distinctions persist in holy places of pilgrimage, where then lies the difference between them and hell itself?

3. Ours is a gigantic City of Jagannath, where those who have sinned and those who have not, the saintly and the vicious, men and women and children, irrespective of age, all have equal rights. That for one day at least in the year thousands of men and women get rid of the sense of sin and ideas of distinction and sing and hear the name of the Lord, is in itself a supreme good.

4. If even in a place of pilgrimage people's tendency to evil be not curbed for one day, the

**fault lies with you, not them.** Create such a huge tidal wave of spirituality that whatever people come near will be swept away.

5. Those who, even in a chapel, would think, this is a public woman, that man is of a low caste, a third is poor, and yet another belongs to the masses,—the less be the number of such people (whom you call gentlemen, that is), the better. Will they who look to the caste, sex or profession of Bhaktas appreciate our Lord? I pray to the Lord that hundreds of public women may come and bow their heads to His feet, it does not matter if not one gentleman comes. Come public women, come drunkards, come thieves and all—His Gate is opened to all. “It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.” Never let such cruel, demoniacal ideas have a place in your mind.

6. But then some social vigilance is needed,—how are we to do that? A few men (old men, preferably) should take charge as the warden for the day. They will make circuits round the scene of the festival and in case they find any man or woman engaged in impropriety of speech or conduct, they will at once expel them out of the garden. But so long as they behave like good men and women, they are Bhaktas and are to be respected—be they men or women, honest citizens or unchaste.

I am at present travelling in Switzerland, and shall soon go to Germany, to see Professor

Deussen. I shall return to England from there about the 23rd or 24th September, and the next winter will find me back in my country.

My love to you and all.

Yours &c.

Vivekananda.

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London,  
13th Nov., '95.

My dear Akhandananda,

I am very glad to receive your letter. It is excellent work that you are doing. R— is very liberal and open-handed but there must be no advantage taken over him for that reason. About the raising of funds by Siiman—, well, it is a fair enterprise, but my boy, this is a very queer world, where even the World-Gods Brahmā and Vishnu find it difficult to evade the clutches of lust and gold. Wherever there is any the least concern with money, there is the chance for misunderstanding. Let therefore nobody undertake such work as raising money on behalf of the Math. \* \* Whenever you hear of any householder collecting funds in my or our name on the plea of erecting a Math, or some such thing, the first thing you should do is to distrust him, and never set your hand to it. The more so, as householders of poor means take to various tricks to supply their wants. Therefore, if ever a trusty devotee or a householder with

a heart, being of affluent circumstances undertakes such works as the founding of a Math, or if the funds raised be kept in the custody of a trusty householder of wealth,—well and good, otherwise never have a hand in it. On the contrary, you must dissuade others from such a thing. You are but a boy and are ignorant of the snare of gold. Opportunities will turn even a staunch moralist into a cheat. This is the way of the world. \* \* It is not at all in our nature to do a work conjointly. It is to this that our miserable condition is due. He who knows how to obey, knows how to command. Learn obedience first. Among these Western nations, with such a high spirit of independence, the spirit of obedience is equally strong. We are all of us self-important—which never produces any work. Great enterprise, boundless courage, tremendous energy, and above all, perfect obedience—these are the only traits that lead to individual and national regeneration. These traits are altogether lacking in us.

Go on with the work as you are doing it, but then you must pay particular attention to study. J— Babu has sent a Hindi magazine, in which Pandit R— of Alwar has published a translation of my Chicago Addresses. Please convey my special indebtedness and thanks to both.

Let me now address myself to you—take particular care to start a centre in Rajputana. It must be in some central place, like Jaipur or Ajmere. Then branches must be established in

towns like Alwar and Khetri. You must mix with all, we do not want to quarrel with any. Give my loving embrace to Pandit N— ; the man is very energetic, and will be a very practical man in time. Tender my loving regards to Mr. M— and —ji too. A Religious Association or something of the kind has been afoot at Ajmere— what is it? Let me know all about it. M— Babu writes that he and others have written me letters, but I have not received any up till now \* \* About Maths or centres, or things of the kind, it is no use starting them in Calcutta; Benares is the place for them. I have many plans like that, but all depends on funds. You will know of them by degrees. You might have noticed from the papers that our movement is steadily gaining ground in England. Every enterprise in this country takes some time to have a go. But once John Bull sets the hand to a thing, he will never let it go. The Americans are quick, but they are somewhat like straw on fire, ready to be extinguished. Do not preach to the public that Rama-krishna Parāmahamsa was an Incarnation, and things of that sort. I have some followers at —, look after them. \* \* Infinite power will come unto you—never fear. Be pure, have faith, be obedient.

Teach against the marriage of boys. No scripture ever sanctions it. But for the present say nothing against little girls being married. Directly you stop the marriage of boys, that of girls will

stop of itself. Girls are not surely going to marry among themselves! Write to the Secretary, Arya Samaj, Lahore, asking the whereabouts of a Sannyasin named A— who used to live with them. Make special inquiry of the man. \* \* Never fear.

Yours affectionately,  
Vivekananda.

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Almora,  
20th May, 1897.

Dear—,

\* \* I am glad to learn that the Association in Calcutta is going on nicely. It does not matter if one or two keep out. In time all will join. Have sympathy and good feelings for all. Sweet words carry far. The first thing is to see that new people come. We want ever new members.

J— is doing well. As Almora was very hot, I am living in a beautiful garden twenty miles off. It is comparatively cool, but yet hot. I don't find much difference in the heat of this place from that of Calcutta.

\* \* To work! In full speed, and with undaunted zeal! Let us once throw the country into convulsions of energy.

Tender my love to all at the Math and give my greetings to the next meeting of the Association, and say that though I am not present in body, yet my soul is there where my Lord's name is sung. बावन्न कथा राम सञ्चारिष्यति मेदिनीम्" &c.—“As far as talk

of Thee circulates in the world, O Rama! I am present there!" (Hanumān)—because, forsooth, the Atman is all-pervading.

Yours affectionately,  
Vivekananda.

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Almora,  
15th June, 1897.

My dear—,

I am getting detailed reports of you and getting more and more delighted. It is that sort of work which can conquer the world. What do differences of sect and opinion matter? Bravo! Accept a hundred thousand embraces and blessings from me. Work, work, work,—I care for nothing else. Work, work, work, even unto death! Those that are weak must make themselves great workers, great heroes,—never mind for money, it will drop from the heavens. Let them whose gifts you will accept, give in their own name if they like, no harm. Whose name, and what is it worth? Who cares for name? Off with it! If in the attempt to carry morsels of food to starving mouths, name and possession and all be doomed even—अहो भाग्यस्त्वा भाग्यस्—thrice blessed art thou! It is the heart the heart, that conquers, not the brain. Books and learning, Yoga and meditation and illumination—all are but dust compared with Love. It is love that gives you the supernatural powers, love that gives you Bhakti, love that gives

illumination, and love, again, that leads to emancipation. This indeed is worship, worship of the Lord in the human tabernacle, "नेत्र अदिव्यपाते"—"not this that people worship."\* This is but the beginning, and unless we spread over the whole of India, nay, the whole earth, in that way, where lies the greatness of our Lord !

Let people see whether or not the touch of our Lord's feet confers divinity on man ! It is this that is called liberation-in-life,—when the last trace of egoism and selfishness is gone. Well done ! Glory to the Lord ! Gradually try to spread. If you can, come to Calcutta, and raise a fund with the help of another band of boys ; set one or two of them to work at some place, and begin somewhere else. Spread in that way, and go on inspecting them. You will see that the work will gradually become permanent, and spread of religion and education will follow as a matter of course. I have given particular instructions to them in Calcutta. Do that kind of work and I shall carry you on my shoulders,—bravo ! You will see that by degrees every district will become a centre—and that a permanent one. I am soon going down to the plains. I am a fighter and shall die in the battle-field. Does it behove me to sit up here like a zenana lady ?

Yours with all love,  
Vivekananda.

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\* i. e. other than God.

## अस्मोदा ।

अस्मोदा गोदु—

अशानगमद् कुण्डलद् तथा सानां फलोऽस्त्र सवियोगी तथा अचिक्षा-  
ज्ञात् । यमतिवि वियोगीऽस्ति शरीरस्य, योगी शास्त्राभ्यो विषद्-  
वरारस्य च—स्व सकाशात् । —मेव संस्कृतस्य एव रीता  
प्राच्यानुग्रहा विद्या, अदि प्राच्यात्परिवर्तनवैहेतत्तद्विकारेत् ।  
सर्वैरां सम्मानं दूरीत्या दु करनीवनिति न विकर्तव्यद् ।

अहमनुग्रहा अस्मोदानगरत्वं किञ्चिद्गुरुर् कस्यचिद्विज  
उपवनोऽदेयं विवसानि । सम्मुखे हिमशिरराजि हिमान्दवस्थ  
वातिफलितदिवाकरकैः पिण्डीकृतरजत इव भान्ति प्रीणवनिः  
च । अस्याहतवायुसेवेन, वितेन भोजनेन, समधिकल्पयनाम-  
जेवता च द्वितीं सुख्यज्ञ सज्जात ने शरीर । योगानन्दः लहू  
तथाधिकमस्तव्य इति श्लोभि, आवन्यायामि तमागन्मनैव ।  
विदेयसौ पुनः पार्वत्याज्ञादाद्वयोऽथ । “दिव्या करिष्यदिवसा-  
भ्यादोपवने यदि न तावद्वियोगी व्याधेगच्छ त्वं कलिकातामि-”  
तद्वयमय तत्त्वलिखत् । वयामिन्द्रियं करिष्यति ।

च—नन्दः प्रासिदिने साक्षात् अस्मोदानगर्यां गीतादिशास्त्र-  
पाठं जगनाहृष्ट करोति । वहूनां नगरवासिनां स्कन्धावारतेष्या-  
नांच तमागमोऽस्ति तथा प्रत्यहम् । सदोन्तसो प्रीणाति चेति  
श्लोभि ।

वाशनर्थं इत्यादि इलोकस्य वो दक्षार्थस्याका विवितो नालै  
नव्यते समीक्षीयः ।

“सति जग्नाविते उदानने नास्ति चर्यः प्रकोपनमि-”  
त्वसावर्यः ।

विदेयोऽवधुष्यायासः, किं सम्मुखोदके सति शीरणां दृष्ट्वा  
विलुप्ता भवति?

बद्येष्व अवेक्षाकृतिको निवेदः, अवग्नाविते भूतले सति जग-  
नां निरपूर्वं, केनपिदापि वायुमार्गेनावशान्येन केनापि गुहो-  
नादेन शीरणां दृष्ट्वानिवारत्ये स्वाक्षरासावपूर्वोऽवृः वार्षके  
भवितुमहेन्नाम्याय ।

कुक्कर एवारम्भनीयः ।

इबमपि भवितुमहीति—

सर्वतः संप्लुतोदकेऽपि भूतले यात्रानुवाने अर्थः तु चातुरायां ( अल्पमात्रं जलमलं अवेदित्यर्थः ),—“आस्तां तावज्ज्ञाति पश्यः, नम् प्रयोजनम् त्वम्पेऽपि जले सिध्यति”—एवं विज्ञानतो ब्राह्मणास्य सर्वेषु वेदेषु अर्थः प्रयोजनम् । यथा, संप्लुतोदकं पानमात्रप्रयोजनम् तथा सर्वेषु वेदेषु ज्ञानमात्रप्रयोजनम् ।

इबमपि व्याख्या अधिकतरं सत्रिधिमापना भन्यकाराभे प्रायस्य—

उपस्थापितेऽपि भूतले पानाथ उपादेयं पानाथ हितं जलमेष्ट अन्विष्यन्ति लोकाः नान्यतः । नानाविधानि जलानि सन्ति भिन्न-  
युग्मपर्माण्यं, उपस्थापितेऽपि, भूमेस्तारतम्यात् । एवं विज्ञानह  
ब्राह्मणोऽपि, विविधज्ञानोपस्थापिते वेदाख्ये शब्दसम्मुद्रे संसार-  
सृष्टिविवरणार्थं, तदेव शृङ्खाला अदलं भवति निःश्वसात् ।  
ब्रह्मानं हि सद् ।

इति श्री साशीर्वादं विवेकानन्दस्व ।

TRANSLATION.

Almora,  
1st June, 1897.

Dear—,

Glad to know from your letter that all are doing well there, and to go through the news in detail. I too am in better health, the rest you will know from Dr. S—. Let the teaching go on for the present in the method revised by B—, and if any changes are needed in future, have them done. And it should never be lost sight of that this must be done with the consent of all.

I am now living in a garden belonging to a merchant, situated a little to the north of Almora.

Before me are the snowpeaks of the Himalayas looking, in the reflection of the sun, like a mass of silver; a delight to the heart. By taking free air, regular diet, and plenty of exercise, I have grown strong and healthy in body. But I hear that Yogananda is very ill. I am inviting him to come here. But then, he fears the mountain air and water. I wrote to him to-day, saying, "Stay in this garden for some days, and if you find your illness shows no improvement, you may go to Calcutta." He will do as he pleases.

At Almora, every evening A— gathers the people together and reads to them the Gita and other Shastras. Many residents of the town, as also soldiers from the cantonment come there daily. I hear also that he is appreciated by all.

The Bengali interpretation that you have done of the Sloka "यावावर्यः" &c.,\* does not seem to me to be right.

The interpretation in question is this: "When (the land) is flooded with water, what is the use of drinking water?"

If the law of nature be such that when a land is flooded with water, drinking it is useless, that through certain air passages or through any other recondite ways people's thirst may be allayed, then only can this novel interpretation be relevant, otherwise not.

\* यावावर्य उद्याहो सर्वतः संप्लुतोदके ।

तत्वान्सवेषु वेदेषु ब्राह्मण्यम् विज्ञानदः ॥

—Gita II. 46.

**It is Sankara whom you should follow.**

**Or, you may do it in this way :—**

As, even when whole tracts are flooded with water, small pools are also of great use to the thirsty, ( that is to say, just a little water suffices him, and he says, as it were, " Let the vast sheet of water be, even a little of water will satisfy my object." )—of identical use are the whole Vedas to a learned Brâhmana. As even when the land is overflooded, one's concern lies in drinking the water and no more, so in all the Vedas Illumination alone is the concern.

Here is another interpretation which hits better the meaning the author wishes to convey :

Even when the land is overflooded, it is only that water which is drinkable, and salutary, that people seek for, and no other kind. There are various kinds of water, which differ in quality and properties—even though the land be flooded over—according to the differences in property of their substratum, the soil. Likewise a skilful Brâhmana, too, will, for the quenching of the worldly thirst, choose from that sea of words known as the Vedas, which is flooded over with diverse courses of knowledge, that which alone will be of potency to lead to liberation. And it is the knowledge of the Brahman which will do this.

With blessings and good wishes,

Yours

**Vivekananda.**

Murree,  
10th October, 1897.

Dear—,

I am sorry to learn from your letter that you are not doing well. If you can make an unpopular man popular, there I call you a clever fellow. There is no prospect of work there in the future; it would have been better had you gone rather to Dacca, or some other place. However it is a good thing that the work will close in November. If you get very badly off in health, you should better come away. There is much field for work in the Central Provinces, and even without famine there is no lack of poverty-stricken people in our country. Wherever it is, if you can choose a site with an eye to prospect, you are sure to turn out good work. However, be not sorry. What one does has no destruction,—no, never. Who knows, at that very place the future may reap golden results.

I shall very soon begin my work in the plains. I have now no need of travelling over the mountains.

Keep watch over your health.

Yours affectionately,  
Vivekananda.

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Murree,  
10th October, 1897.

My dear—,

I am very glad to receive your letter. You need not make a big plan for the present, but do

only what is possible under existing circumstances. Gradually the way will open to you. We must certainly have the orphanage, no hesitating in that. We must not leave the girls in the lurch, either. But then we must have a lady superintendent for an orphanage of girls. I believe Mother — will be a very good hand for that. Or, engage for this task some aged widow of the village, who has no issue. And there must be separate places for the boys and girls. Captain Sevier is ready to send you money to help in this. Nedon's Hotel, Lahore, — that is his address. If you write to him, write the words, "To wait arrival," on the letter. I am soon going to Rawalpindi, to-morrow, or the day after, then I visit Lahore and other places *via* Jambu, and return to Rajputana, *via* Karachi etc.

I am doing well.

Yours,

Vivekananda.

P. S. You must admit Mahomedan boys too, but never tamper with their religion. The only thing you will have to do is to make separate arrangements for their food etc., and teach them so that they may be moral, manly, and devoted to doing good to others. This indeed is religion.

Shelve your intricate philosophical speculations for the present.

V.

In our country we at present need manhood and kindness. "स दृशः अनिर्दिष्टमीयप्रस्तरः" — "The

Lord is the Essence of unutterable Love." But instead of saying प्रकाशते क्वापि पाते—"He is manifested in special objects," we should say, स प्रलक्षे एव सर्वेषां प्रेमरूपः—He is ever manifest as Love in all beings. What other God—the creation of your mind—are you then going to worship! Let the Vedas, the Koran, the Puranas and all scriptural lumber rest now for some time—let there be worship of the visible God of Love and Kindness in the country. All idea of separation is bondage, that of non-differentiation is Mukti. Let not the words of people dead-drunk with worldliness terrify you. अभीरक्षीः—“Be fearless!” Not men, but worms! Admit boys of all religion—Hindu, Mahomedan, Christian or anything, but begin rather gently, I mean, see that they get their food and drink a little separately, and teach them only the universal side of religion.

V.

Be mad over this, and strike others with this madness! This life has no other end. Preach His name, let His teachings penetrate the world to the very bone. Never forget. Repeat this Mantram in your heart of hearts unceasingly, as you go the round of your daily duties.

Yours,

V.

Los Angeles,†  
421, 21st Street,  
23rd Dec., '99.

My dear —,

Yes, I am really getting well under the manipulations of magnetic healing! At any rate I am all right. There was never anything serious with my organs—it was nerves and dyspepsia.

Now I walk miles every day, at any time—before or after meals. I am perfectly well—and am going to remain so, I am sure.

The wheel is turning up, Mother is working it up. She cannot let me go before Her work is done—and that is the secret. \* \* \*

See, how England is working up. After this blood-letting people will then have time of thinking better and higher things than "war," "war," "war." That is our opportunity. We run in quick, get hold of them by the dozens, and then set the Indian work in full swing. \* \* \*

Vivekananda.

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C/o Miss Mead,†  
447, Douglas Building,  
Los Angeles, California.  
15th Feb., 1900.

My dear —,

Yours of the — reached me to-day at Pasadena. I see Joe has missed you at Chicago—although I

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† Original letter.

have not heard anything from them yet from New York.

There was a bundle of English newspapers from England with a line on the envelope expressing good wishes for me and signed —. Nothing important was in those, however. I would have written a letter to —, but I do not know the address, then I was afraid to frighten her. \* \*

I get news from Mrs. S— that Niranjan is seriously ill in Calcutta. I do not know if he has passed away. Well—but I am strong now. Stronger than ever.

I was mentally getting a sort of ironing over my heart. I am getting nearer a Sannyasin's life now. \* \* Going to San Francisco next week and hope to do better there.

\* \* I am glad you got the stories; rewrite them if you think so—get them published if you find anybody to do it and take the proceeds, if any, for your work. \* \* \*

Well—money will come for your school; never fear—it has got to come; if it does not come, who cares. One road is quite as good as the other. Mother knows best. I don't know whether I am very soon going to the East. If I have an opportunity, of course I will go to India.

The international scheme is a good one and by all means join it, and be the medium of getting some Indian women's clubs join it through you, which is better. \* \*

Things shall look up for us, never mind. A.

soon as the war is finished we go to England and try to do a big work there. What do you think? Shall I write to Mother Superior? If so, send her whereabouts. Did she write to you since? \* \*

Sturdies and Shakies will all come round—hold on.

You are learning your lessons—that is all I want. So am I; the moment we are fit, money and men must flow towards us. Between my nerves and your emotion we may make a mess of everything just now. So Mother is curing my nerves and drilling you into level-headedness—and then we go. This time good is coming in chunks, I am sure. We will make the foundations of the old land shake this time.

\* \* \* I am getting cool as a cucumber—let anything come, I am ready—the next move—any blow shall tell—not one miss—such is the next chapter.

With all love,  
Vivekananda.

73  
California.

21st February, 1900.

My dear A—,

I am very glad to receive your letter and go through the details of news. Learning and wisdom are superfluities, the surface glitter merely, but it is the heart that is the seat of all power. It is not in the brain but in the heart that the Atman,

possessed of knowledge, power, and activity, has its seat, "शतं चक्रं स द्वयस्य नामः"—"The nerves of the heart are a hundred and one," etc. The chief nerve-centre near the heart, called the sympathetic ganglia, is where the Atman has its citadel. The more heart you will be able to manifest, the greater will be the victory you achieve. It is only a few that understand the language of the brain, but everyone, from the Creator down to a clump of grass, understands the language that comes from the heart. But then, in our country, it is a case of rousing men that are, as it were, dead. It will take time, but if you have infinite patience and perseverance, success is bound to come. No mistake in that.

How are the English officials to blame? Is the family, of whose unnatural cruelty you have written, an isolated one in India? Or, are there plenty of such? It is the same story all the country over. But then, it is not as a result of pure wickedness that the selfishness commonly met with in our country has come. This bestial selfishness is the outcome of centuries long of failure and repression. It is not real selfishness, but deep-rooted despair. It will be cured at the first inkling of success. It is only this that the English officials are noticing all round, so how can they have faith at the very outset? But tell me, do they not sympathise with any real work that they meet with? \* \* \*

In these days of dire famine, flood, disease and pestilence, tell me where your Congressmen are!

Will it do thereby to say, "Hand the government of the country over to us"? And who is there to listen to them? If a man does work, has he to open his mouth to ask for anything? If there be two thousand people like you working in several districts, won't it be the turn of the English themselves to consult you in matters of political moment?" "त्वकार्येन्द्रियेणः"—"The wise man should achieve his object." \* \* A— was not allowed to open a centre, but what of that! Has not Kishengarh allowed it?—Let him work on without ever opening his lips, there is no use of either telling anything to anybody, or quarrelling with any. Whoever will assist in this work of the Divine Mother of the universe, will have Her grace, and whoever will oppose it will not only be—"भक्तरणविष्टतवैरदाहः"—"raising a deadly enemy for nothing," but also laying the axe to his own prospects. "इति: इत्याः &c."—all in good time. Many a little makes a mickle. When a great work is being done, when the foundations are laid or a road constructed, when superhuman energy is needed,—it is one or two extraordinary men who silently and noiselessly work through a world of obstacles and difficulties. When thousands of people are benefited, there is a great hue and cry, and the whole country is lost in notes of praise. But, then the machine has already been set agoing, and even a boy can work in it, or a fool add to it some impetus. Grasp this, that that benefit done to a village or two, that orphanage with its 20 orphans, those ten or twenty

workers—that all these are enough, that they form the nucleus, never to be destroyed. From these, hundreds of thousands of people will be benefited in time. Now we want half-a-dozen lions, then excellent work will be turned out by even hundreds of jackals.

\* \* \* \* \*

If orphan girls happen to come to your hands for shelter, you must take them up above all else. Otherwise, Christian missionaries will take them, poor things, away! What matters it that you have no particular arrangements for them? Through the Divine Mother's will, they will be provided for. When you get a horse, never you worry about the whip. \* \* \* Get together whomsoever you can lay your hands on, no picking and choosing now—everything will be set right in course of time. In every attempt there are many obstacles to cope with, but gradually the path becomes smooth.

Convey to the European officer many thanks from me. Work on fearlessly—there is a hero! Bravo! Thrice well done! The starting of a centre at Bhagalpur that you have written about, is no doubt a good idea,—enlightening the schoolboys and such like things. But our mission is for the destitute, the poor, and the illiterate peasantry and labouring classes, and if after everything has been done for them first, there is spare time, then only for the gentry. Those peasants and labouring people will be won over by love. Afterwards it will be they who will collect small sums and start

missions at their own villages; and gradually, from among those very-men teachers will spring.

Teach some boys and girls of the peasant classes the rudiments of learning and infuse a number of ideas into their brains: Afterwards the peasants of each village will collect funds and have one of these in their village. "उद्देश्यनालान्म्"—"One must raise himself by his own exertions,"—this holds good in all spheres. We help them to help themselves. That they are supplying you with your daily bread, is a real bit of work done. The moment they will come to understand their own condition, and feel the necessity of help and improvement, know that your work is taking effect and is in the right direction. While the little good that the moneyed classes will, out of pity, do to the poor, does not last, and ultimately it does nothing but harm to both parties. The peasants and labouring classes are in a moribund condition, so what is needed is that the moneyed people will only help them to regain their vitality; and nothing more. Then leave the peasants and labourers to look to their own problem, to grapple with and solve it. But then you must take care not to set up class-strife between the poor peasants, the labouring people and wealthy classes. Make it a point not to abuse the moneyed classes—"स्वकार्यमुद्देश्यातः"—"the wise man should achieve his own object."

Victory to the Guru! Victory to the Mother of the Universe! What fear! Opportunity, remedy, and its application—will present themselves. I do

not care about the results, well or ill. I shall be happy if only you do this much of work. Wordy warfares, texts and scriptures, doctrines and dogmas,—all these I am coming to loathe as poison in this my advanced age. Know this for certain that he who will work will be the crown on my head. Useless bandying of words and making noise is taking away our time, is consuming our life-energy, without pushing the cause of humanitarianism a step farther. **मार्गः**—Away with fear! Bravo! There is a hero indeed! May the blessed Guru be enthroned in your heart, and the Divine Mother guide your hands!

Yours affectionately,  
Vivekananda.

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(*Original.*)

1219, Turk Street,  
San Francisco,  
28th March, 1900.

My dear —,

I am so glad at your good fortune. Things have got to come round if we are steady. I am sure you will get all the money you require here or in England.

I am working hard—and the harder I work, the better I feel. This ill health has done me a great good, sure. I am really understanding what non-attachment means. And I hope very soon to be perfectly non-attached.

We put all our energies to concentrate and get attached to one thing—but the other part, though equally difficult, we seldom pay any attention to—the faculty of detaching ourselves at a moment's notice from anything.

Both attachment and detachment perfectly developed makes a man great and happy.

I am so glad at —'s gift. She is working up, wait. She has a great part to play in Ramakrishna's work, whether she knows it or not.

I enjoyed your account of Prof. —, and Joe has a funny account of a clairvoyant. Things are just now beginning to turn. \* \*

This letter, I think, will reach you at Chicago. \* \*

I had a nice letter from Max —, the young Swiss who is a great friend of Miss —. Miss — also sends her love and they ask me to know the time I come over to England. Many people are enquiring, they say.

Things have got to come round—the seed must die underground to come up as the tree. Last two years was the underground rotting. I never had a struggle in the jaws of death but it meant a tremendous upheaval of the whole life. One such brought me to Ramakrishna, another sent me to the U. S., this has been the greatest of all. It is gone—I am so calm that it astonishes me sometimes!! I work every day morning and evening, eat anything any hour—and go to bed at 12

p. m. in the night—but such fine sleep!! I never had such power of sleeping before!!

Yours with all love and blessings,

Vivekananda.

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6 Place des Etats Unis,  
Paris.

Aug. 25, 1900.

Dear N—,

Your letter reached just now. Many thanks for the kind expressions. \* \*

Now I am free, as I have kept no power or authority or position for me in the work. I also have resigned the Presidentship of the Ramakrishna Mission.

The Math &c. belong now to the immediate disciples of Ramakrishna except myself. The Presidentship is now Brahmananda's—next it will fall on Premananda &c., &c., in turn.

I am so glad a whole load is off me, now I am happy. \* \* \*

I no longer represent anybody, nor am I responsible to anybody. As to my friends I had a morbid sense of obligation. I have thought well and find I owe nothing to anybody—if anything, I have given my best energies, unto death almost, and received only hectoring and mischief-making and botheration. \* \*

Your letter indicates that I am jealous of your new friends. You must know once for all I am born without jealousy, without avarice, without the desire to rule—whatever other vices I am born with.

I never directed you before ; now, after I am nobody in the work, I have no direction whatever. I only know this much, so long as you serve "Mother" with a whole heart, She will be your guide.

I never had any jealousy about what friends you made. I never criticised my brethren for mixing up in anything. Only I do believe the Western people have the peculiarity of trying to force upon others whatever seems good to them, forgetting that what is good for you may not be good for others. As such I am afraid you would try to force upon others whatever turn your mind might take in contact with new friends. That was the only reason I sometimes tried to stop any particular influence and nothing else.

You are free, have your own choice, your own work. \* \* \*

Friends or foes, they are all instruments in Her hands to help us work out our own Karma, through pleasure or pain. As such "Mother" bless them all.

With all love and blessings,

Yours truly,

Vivekananda.

Almora,  
14th June, 1887.

Dear—,

I am wholly in sympathy with the subject-matter of the letter of C— that you have sent me.

In the proposed Address to the Queen-Empress the following points should be noted :

1. That it must be free from exaggeration, in other words, statements to the effect that she is God's regent and so forth, which are so common to us, natives.

2. That all religions having been protected during her reign we have been able to fearlessly preach our Vedantic doctrines both in India and England.

3. Her kindness towards the Indian poor—as, for instance, her inspiring the English to unique acts of charity by contributing herself to the cause of famine-relief.

4. Prayer for her long life and for the continual growth of happiness and prosperity among the people of her dominions.

Have this written in correct English and send it to me at Almora, which I shall sign and send to Simla. Let me know whom it should be addressed to, at Simla.

Yours affectionately,  
Vivekananda.

P. S. Let S— preserve a copy of the weekly letters that he writes to me from the Math.

V.

Almora,  
20th June, 1897.

Dear—,

Glad to learn that you are better in health than before. Well, it is seldom that dear Y— reports the bare truths, so do not at all be anxious to hear them. I am all right now, with plenty of muscular strength, and no thirst.....The liver, too, acts well. I am not certain as to what effects S—'s medicine did. So I have stopped using it. I am having plenty of mangoes. I am getting exceptionally adept in riding, and do not feel the least pain or exhaustion even after a run of 20 or 30 miles at a stretch. Milk I have altogether stopped for fear of corpulence.

Yesterday I came to Almora, and would no more go to the garden. Henceforth I am to have three meals a day in the English fashion, as Miss Muller's guest. \* \*

S— writes to say that they are going on with Ruddock's Practice of Medicine or something of that sort. What nonsense do you mean by having such things taught in the class? A set of common apparatus for Physics and another for Chemistry, an ordinary telescope and a microscope—all these can be had for Rupees 150 to 200. S— Babu may give a lecture on practical chemistry once a week, and H— on Physics etc. *And buy all the good scientific books that you can have in Bengali, and have them read.*

Yours affectionately,

Vivekananda.

Almora,  
30th June, 1897.

My dear Akhandananda,

According to your instructions I write a letter to Mr. Levinge, the Dist. Magistrate. Besides, you will write a big letter to the Indian Mirror, describing in detail his method of work (having got the same revised by Dr. S.), and send a copy of it to the gentleman named above. Our fools only search for people's shortcomings, let them see some virtues too.

I am leaving this place next Monday. \* \*

What do you talk of the difficulty in getting orphans? Better ask for four or five men from the Math, if you like; you can find some orphans in two days, if you seek from village to village.

Of course we must have a permanent centre. And can anything be done in this country unless the — help? Do not mix in politics etc., nor have any connection with them. At the same time you need not have any quarrel with anybody. You must put your body, mind and all you have to some one work. Here I gave a lecture to a European audience in English, and another to the Indian residents in Hindi. This is my maiden speech in Hindi, but everyone liked it for all that. Of course the Westerners, as is their wont, were in raptures over it, as coming from a "nigger"! "Oh How wonderful!" and that sort of thing. Next Saturday there will be another lecture for the Europeans. A big Association has been set on foot

here—let us wait and see how far it works in future. The object of the Association is to impart education and religion.

Monday next, trip to Bareilly, then to Saharanpur, next to Umballa, thence, most probably, to Mussoorie with Captain Sevier, and as soon as it is a little cool, return to the plains and journey to Rajputana, etc. Go on working at top-speed. Never fear! I, too, have become very idle, I see. The body must go, no mistake about that. Why then let it go in idleness? "It is better to wear out than rust out." Don't be anxious, even when I die, my very bones will work miracles. We must spread over whole India in ten years, short of this it is no good. To work, like an athlete!—Victory to the Guru! Money and all will come of themselves, we want men, not money. It is man that makes everything, what can money do?—Men we want, the more you get, the better.....Here, for instance, was M— who brought together a lot of money, but there was no man, and what good did he achieve?

Yours affly.

Vivekananda.

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ओं नमो भगवते रामकृष्णाच ।

Almora,  
10th July, 1897.

My dear Akhandananda,

To-day I send back the proofs of the Objects of our Association that you sent me, corrected. The

rules and regulations portion (which the members of our Association had read) is full of mistakes. Correct it very carefully and reprint it, or people will laugh.

\* \* \* The kind of work that is going on at Berhampore is exceedingly nice. It is those works that will triumph—can doctrines and dogmas touch the heart? Work, work,—live the life,—what do doctrines and opinions count? Philosophy and Yoga and penance,—the worship-room,—your sunned rice or vegetable offerings—all these constitute the religion of one man or one country; doing good to others is the one great, universal religion. Men and women, young and old, down to the Pariah, nay, the very animal,—all can grasp this religion. Can a merely negative religion be of any avail? The stone is never unchaste, the cow never tells a lie, nor do trees commit theft or robbery, but what does it matter? Granted that you do not steal, nor tell a lie, nor lead an unchaste life, but meditate four hours a day, and religiously ring the bell for twice as many hours,—yet, what matters it after all? That work, little as it is, that you have done, has brought Berhampore to your feet for ever—now people will do whatever you wish them to. Now you will no longer have to argue to the people that “*Ramakrishna is God.*” Without it what will mere lecture do?—Do fair words butter any parsnips? If you could do like that in ten districts, all the ten would become yours to have and hold. Therefore, like the intelligent boy that you

are, lay your greatest stress, for the present, on that work department, and try heart and soul to augment the utility of that alone. Organise a number of boys to go from door to door, let them fetch, in the manner of the Alakhia Sadhus, whatever they can get—money, or worn out clothes, or rice and eatables or anything. Then distribute them. That is work, work indeed. After that people will have faith, and will then do what they are told.

Whatever is left over after defraying the expenses of the Calcutta meeting, remit for famine relief, or help with it the countless poor that live in the slums of Calcutta ;—let Memorial Halls and things of that kind go to the dogs. The Lord will do what He thinks best. I am at present in excellent health. \* \*

Why are you not collecting materials?—I shall go down and start the paper myself. Kindness and love can buy you the whole world ; lectures and books and philosophy all stand lower than these.

Please write to —— to open a work department like this for the service of the poor.

\* \* Curtail the expenses of worship to a rupee or two per mensem. The children of the Lord are dying of starvation.....Worship with water and *tulasi* leaves alone, and let the allowance for His Bhoga ( food offerings ) be spent in offering food to the Living God who dwells in the persons of the poor, --then will His grace descend on everything. J— felt unwell here ; so to-day he started

for Calcutta. I shall again go to Dewaldhar to-morrow. Please accept my love and tender it to all.

Affly, yours,

Vivekananda.

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ओ नमो भगवते रामकृष्णाय ।

Almora,

The 24th July 1897.

My dear—,

I am very glad to receive your letter and go through all the contents. Your wishes about the Orphanage are very good, and Sri Maharaj will not fail to fulfil them at an early date. Try your best to found a permanent centre.....Never worry about money To-morrow I shall leave Almora for the plains, and wherever there will be made some stir, I shall open a subscription list for famine,—set your mind easy on that score. When in every district there will be a Math on the model of our Math in Calcutta, then will my heart's desire be fulfilled. Let not the work of preaching, too, be at a standstill, and greater even than preaching, is the work of imparting education. By means of lectures and the like, the village people must be taught religion, history and such other subjects,—specially, history. To help this our educational work there is a Society in England, which, as I find from reports, is doing excellent work. In time we shall get help of this kind from everywhere, don't be

frightened. They only do work who think that help will come, directly they are on the field of work.

All strength is in you, have faith in it. It will not go unmanifested. Accept my heartiest love and blessings, and convey them to the Brahmacharin. Write now and then fiery letters to the Math so that all may take heart and work. Victory to the Guru !

Yours affly.

Vivekananda.

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( *Written to a Bengalee lady.* )

1897.

Dear Mother,

Please be not anxious that I could not write to you and could not go to Belgaon. I was suffering very much from illness and it was impossible for me to go then. Now thanks to my travels in the Himalayas I have greatly regained my health. I shall soon resume work. In two weeks I am going to the Punjab, and just after delivering a lecture or two at Lahore and Amritsar, I shall start via Karachi for Gujerat, Cutch etc. I shall surely see you at Karachi.

This Kashmir is a veritable heaven on earth. Nowhere else in the world is such a country as this. Mountains and rivers, trees and plants, men and women, beasts and birds,—all vie with one another for excellence. I feel a pang at heart not to have visited it so long. Please write to me in

detail how you are doing, mentally and physically, and accept my special blessings. I am constantly having your welfare at heart, know this for certain..

Yours sincerely,

Vivekananda.

1897.

Dear—,

Reached Murree from Kashmir in the evening of the day before yesterday. Everybody had an enjoyable time of it, only K— and G— suffered now and then from fever, which, however, was but slight. This address is to be sent to the Raja of Khetri. Have it printed in gilt, &c. The Raja is expected at Bombay about the 21st or 22nd of October. None of us is staying at Bombay at present,—if there be any, send him a copy so that he may present the same to the Raja even on board the ship, or somewhere in the city of Bombay. Send the superior copy to Khetri. Have this passed in a meeting, and if any change is needed, no harm. Then sign it, all of you, only leaving a blank for my name, and I shall sign it on going to Khetri. Let no pains be spared in this. \* \*

\* \* Captain Sevier says he is very anxious for a site. He wishes to have a spot near Mussoorie or in some other central place, as soon as possible.....The thing is that we do not want a

place which is too cold, at the same time it must not be too hot. Dehradun is unbearable in summer, but pleasant in winter; Mussoorie itself is, I dare say, not the right place for many in winter. Above or below it, that is, in British or Gharwal territory, same land is sure to be found. At the same time there must be a supply of water at the place throughout the year, for drinking purposes and for everyday use. My plan is this: With only A— and G— I go from Murree to Rawalpindi, thence to Jummu, thence to Lahore, and from Lahore straight to Karachi.....Give my hearty love and blessings to S— Babu. I see that M. has buckled to work after such a long time. Give him my special love and greetings. To see him, with his feminine retiringness, stirred to work, my courage has gone up by leaps and and bounds. I am writing to him to-morrow even. Victory to the Lord!—To work! To work!

\* Yours affectionately,

Vivekananda.

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(Written to a Bengalee lady.)

Lahore.

15th November, 1897.

Dear Mother,

It is a matter of deep regret that inspite of my earnest wishes I do not find it feasible to go to

Karachi this time and see you. First, because Captain and Mrs. Sevier, who have come from England and are travelling with me for the last nine months nearly, are very anxious to buy a land at Dehradun and start an orphanage there. It is their special request that I should go and open the work. This makes it unavoidable to go to Dehradun.

Secondly, owing to my kidney troubles I cannot count upon a long life. Even now it is one of my desires to start a Math in Calcutta, towards which I could do nothing yet. Moreover, the people of my country have withheld the little help that they used to give to our Math of late. They have got a notion that I have brought plenty of money from England!! Over and above that, it is impossible to celebrate Sri Ramakrishna's Festival this year, for the proprietors of Rasmani's garden would not let me go there as I am returned from the West!! Hence my first duty lies in seeing the few friends we have in Rajputana and trying my best to have a centre in Calcutta. For these reasons I have been very sorry to postpone my tour to Sindh for the present. I shall try my best to go there via Rajputana and Kathiawar. Please be not sorry. Never for a day do I forget you all. But duty must be done first. It will ease me of my anxiety when a Math is established in Calcutta. Then I can hope that the work at which I struggled all my life through all sorts of privation and suffering, will not die out after I cease to live in this body. I start for Dehradun this very day. After a week's stay

there, to Rajputana, thence to Kathiawar, and so on.

With blessings,  
Yours sincerely,  
Vivekananda.

(Written to the same.)

Dehradun,  
The 24th November, 1897.

Dear Mother,

I have duly received your letter and that of dear H—. Of course you have ample reason to feel sorry for, but you see, I couldn't help it. And what took me here also became a fiasco, neither could I go to Sindh. It is the Lord's will....., It is no use —'s taking leave of absence and coming to Hyderabad and so forth. You must have suffered much inconvenience. All is the Lord's will. Any the least trouble undergone, is bound to produce its excellent results. Friday next I shall leave this place, and have a mind to go via Saharanpur to Rajputana direct. I am doing well now, and trust you too are in health and peace of mind. \* \*

With best love and blessings,

Yours sincerely,  
Vivekananda.

( *Original* )

Hotel Belle Vue,  
Beacon Street, Boston,  
19th September. '94.

Dear Mother S——,

I did not forget you at all. You do not think I will be ever as ungrateful as that? You did not give me your address, still I have been getting news about you from Landsberg through Miss Phillips. Perhaps you have seen the memorial and address sent to me from Madras? I send some to be sent to you to Landsberg.

... A Hindu son never lends to his mother, but the mother has every right over the son and so the son in the mother. I am very much offended at your offering to repay me the nasty few dollars. I can never repay my debts to you.

I am at present lecturing in several places in Boston. What I want is to get a place where I can sit down and write down my thoughts. I had enough of speaking; now I want to write. I think I will have to go to New York for it. Mrs. Gurnsey was so kind to me and she is ever willing to help me. I think I will go to her and sit down and write my book.

Yours ever affectionately,

Vivekananda.

P. S. Kindly write me whether the Gurnseys have returned to town or are still in Fishkill.

V.

Salutation to Sri Ramakrishna!

Allahabad,

5th January, 1890.

My dear Sir,

I am very sorry to hear of your illness from your kind note. The gist of the letter I wrote to you about your change to Baidyanath was that it would be impossible for a man of weak and extremely delicate physique like you to live in that place unless you spent a good deal of money. If change be really advisable for you, and if you have deferred it so long simply to select a cheaper place and that sort of thing, it is certainly a matter of regret. \* \* Baidyanath is excellent so far as the air is concerned, but the water is not good, it upsets the stomach. I used to suffer from acidity everyday. I have already written you a letter ; have you got it, or finding it a bearing letter, have left it to its fate? In my opinion, if you *have* to go out on a change, the sooner the better. But, pardon me, you have a tendency to expect that everything should fit in exactly with your requirements, but unfortunately, such a state of things is very rare in this world. आत्मानं सततं रक्षेत्—“One must save oneself under any circumstances.” “Lord have mercy,” is all right, but He helps him who helps himself. If you simply try to save your purse, will the Lord arrange the change for you by drawing on His ancestral capital? If you think you have so much reliance on the Lord, don’t call in the doctor, please. \* \* If that does not suit you, you should go to Benares. I would have

already left this place, but the local gentlemen would not give me leave to depart! \* \* But let me repeat once more, if change is actually decided upon, please do not hesitate out of miserliness. That would be suicide. And not even God can save a suicide. Please convey my compliments to L— Babu and the rest.

With best regards,

Yours affectionately,

Vivekananda.

*(Original)*

My dear F—,

\* \* A word for you. Remember always I may not see you again. Be moral. Be brave. Be a heart-whole man.—Strictly moral, brave unto desperation. Don't bother your head with religious theories. Cowards only sin, brave men never, no, not even in mind. Try to love anybody and everybody. Be a *man* and try to make those immediately under your care, namely R—, K— and I—, brave, moral and sympathising. No religion for you, my children, but morality and bravery. No cowardice, no sin, no crime, no weakness,—the rest will come of itself. \* \* And don't take R— with you ever or ever allow him to visit a theatre or any enervating entertainment whatever.

Yours affly.

Vivekananda.

My dear R—, K— and I—,

Bear in mind, my children, the cowards and those who are weak only, commit sin and go to tell lies. The brave are always moral. Try to be moral, try to be brave, try to be sympathising.

Yours

Vivekananda.







